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author often merely revives and restates, but hardly settles all the ancient controversies. In the style of the book, as in the thought, there are here and there loose ends, and rough places, as indeed there should be in a realistic universe like this. The book as a whole reveals an original, flexible and erudite intelligence, it abounds in shrewd and homely comments, and, with all that may be said in criticism of either conception or workmanship in the details, will stand as one of the substantial additions to the American literature of philosophy.

E. C. WILM.

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### SHORTER NOTICES.

LECTURES ON SEX AND HEREDITY. By F. O. Bower, J. Graham Kerr, and W. E. Agar. London: Macmillan and Co., 1919. Pp. vi, 119. Price, 5s. net.

A course of lectures delivered in Glasgow, and claiming to convey in as simple terms as possible the leading facts relating to sex in animals and plants. It forms a very useful little book which all who wish to talk at large on sex and heredity should read for the clear and exact basis of fact it provides. There is a good glossary and index; but the general reader will be disappointed in the absence of any reference to the difficulty he always wants solving as to how any evolutionary progress is possible without the inheritance of acquired characteristics. A. E. H.

THE PHILOSOPHY OF CONFLICT, AND OTHER ESSAYS IN WAR-TIME. (Second Series.) By Havelock Ellis. London: Constable & Co., Ltd., 1919. Pp. 299. Price, 6s. 6d. net.

These collected essays of Mr. Havelock Ellis are a witness to the wide range and flexibility of his mind. He moves with ease among problems of conflict, eugenics, sex, and also among the lighter literary articles upon Cowley, Conrad and Baudelaire, which are, as it were, make-weights. The charm of his approach and his sympathetic method is over all; as in his classic contributions to the questions of sex.

THE MAKING OF HUMANITY. By Robert Briffault. London: G. Allen & Unwin, Ltd., 1919. Pp. 371. Price, 12s. 6d. net.

*The Making of Humanity* is verbose, when the author is dealing with theory, but often, fresh, graphic and vivid when he is in touch with solid fact. His historical *aperçus* such as the debt of the world to Arab science—Dar Al-Hikmet (p. 184) and the picture of the sterile kingdom of Byzantium are of no little interest and power. But when he leaves the paths of history, and bids us consider awakening science crashing "through the tinsel vaults of puerile cosmologies, discovering the sun-strewn infinities amongst which speeds our quivering earth speck," we recall Verlaine's advice, "Take eloquence, and wring her neck."

Stripped of verbiage, the thesis of the book is that man is a rational being, and rational thought is the thing that makes for morality and civilisation.

N. C.

RACE AND NATIONALITY. By John Oakesmith. London: W. Heinemann, 1919. Pp. xx, 291. Price, 10s. 6d. net.

The main substance of this book, which was written before the War, is race and nationality. Like many other people, the author, having unconsciously accepted the 'whig principle of nationality,' found when the principle was called in question, that he had no very clear idea as to what nationality was. It was certainly a conception that the generality of men took no pains to conceive clearly or define with precision; he found two opposing camps in existence, those who maintained that nationality was based on "race" and those who, having disproved the validity of all racial explanations of nationality, claimed that they had annihilated nationality altogether. With the first group Dr. Oakesmith has no sympathy; and he is unable to accept the position of the second group, in so far as it denies the existence of nationality. Nationality, for him, exists, but he was compelled to find for it some other explanation than "race," and states this as the principle of "organic continuity of common interest" (p. ix).

Chapter III which illustrates the racial fallacy in the mouths of historians and orators of the present day, and the artificially created element in race-consciousness (often due to false views of history) is well worth study, though these seductive fallacies are not here for the first time laid bare. Having disposed of such theories, Dr. Oakesmith turns to the potent fact that remains,—nationality. Unlike the pacifist he sees in nationality no primitive survival of narrow tribal instincts, but a simple and natural product of social evolution, that will prove the one instrument designed, if wisely directed, to secure universal and lasting peace. After such a vindication, it is surprising to find him characterising nationality as a phase, and hoping that the driving force may one day lose its intensive value. If nationality is based, not upon race, but upon organic continuity of common interest, then nationality must necessarily become less selfish and exclusive as the nations find the sphere of their common interests broaden.

As nationality is so defined, he is not in favour of easy naturalisation of aliens, and it seems to be questionable whether, as a rule, there should be any naturalisation of adults at all. Early sympathies and training in a foreign tradition are, not dissolved by "five years residence in the United Kingdom or five years work in the service of the Crown" as was abundantly proved during the war; and there is often no organic continuity of common interest to bind the alien to the country whose nationality he has assumed.

Dr. Oakesmith has written a thoughtful, well-documented study of the problems of nationality with special reference to the development of English nationality; and some pressing modern questions such as the relationship of nationality to the establishment of a League of Nations.

M. J.

THE REVOLT OF LABOUR AGAINST CIVILISATION. By W. H. V. Reade. Oxford: B. H. Blackwell, 1919. Pp. 180. Price, 3s. net.

Mr. Reade has condensed a considerable thesis into this small and arresting pamphlet. He begins with the paradox that "progress in civilisation does always and everywhere manifest the working of a single and fundamental law—the greater the necessity of things, the smaller their importance." The meaning and substance of Bolshevism are comprised in the doctrine that the character of every political community ought to be determined by those who do the "necessary" kinds of work. To them

is opposed what Mr. Reade calls the law of civilisation, that just because certain kinds of work are "necessary" therefore those who perform such work are the least important and least fitted to shape the fortunes of their state. The issue is, of course, not so clear and absolute as stated by Mr. Reade.

The "necessary" work, he admits, has to be performed; and he is driven to the conclusion that as there is no servile class or caste in the modern world, the effect of letting loose upon the many the higher education now restricted to the few would be disastrous. The last chapter, "The Way of Escape," is curiously inadequate. The first step in reform, he thinks, is the reduction of our population by "five or ten millions," by the spread of "philosophy" or a true Malthusianism (p. 74), "the only cure for this distracted multitude is, I repeat, to get rid of it." Decimation is no solution, even though decimation reduced the scale of industrial problems.

J. E.

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